

For the Christian Messenger.

THE MANUFACTURE OF STARCH.

Dear Brother,

I notice in the *Christian Messenger* of March 9th a communication from Plain Farmer, on the manufacture of starch from potatoes. This is just what we need in Kings County to keep our young men from flocking to the United States, and to give them profitable employment at home. Will not Plain Farmer favor us with more definite information as to how the thing can be done, how much capital it would require for a starch factory &c. If this could once be started it would soon appear that our people are not destitute of the principle of enterprise.

Yours &c.

D. FREEMAN.

Canning, March 31, 1870.

For the Christian Messenger.

ENGLISH COLLEGES.

Mr. Editor,—

The Canadian *Baptist Register*, states that there are ten Colleges supported by the Baptists of the United Kingdom. We learn from the same source that the membership in those churches is 231,506. This gives one college for 23,150 church members. We are told that the term college designates among English Baptists an institution in which Theology is the principal study.

The limited purpose of these institutions will explain why so few professors are assigned to them, in comparison with Colleges on this side of the ocean, in which the students are expected to pursue advanced courses in the Sciences and general Literature. But what especially attracted my attention was the expenditures as compared with the number of students and professors. For example, Bristol with two professors, and eighteen students, costs \$7,560 a year. Radon, with the same numbers, expends nearly the same sum. Regents Park, with three professors and forty five students, expends \$10,625 Chamber Hall, with three professors and fourteen students, costs \$5,190, while Pastor's College, numbering nine professors and 80 students is charged with an annual expense of \$25,000.

I presume that many of your readers would like to know how our English brethren manage their educational institutions, what the principal items of expense are, and how the money is raised. If you could in some way give us on facts on these points, I am sure you would confer a favor. Perhaps our esteemed Dr. Cramp will be willing to respond to this request for information.

READER.

For the Christian Messenger.

CHURCH ORGANIZATION AT COW BAY, C. B.

An Ecclesiastical Council, called by a number of brethren and sisters residing at Cow Bay Mines, convened at that place on the 16th of March at 10 A. M., to consider the desirableness of organizing them into a church.

After singing and reading of the Scriptures, prayer was offered by Rev. T. H. Porter.

The following delegates from sister churches were present:

Mira.—Rev. E. C. Spinney, Deacons Arnold Holmes, and Charles Martell.
North Sydney.—Rev. T. H. Porter, Bro. N. H. Dobson.

Margaree.—Rev. J. F. Kempton.
Sydney.—Rev. W. B. Boggs, Deacons John Peters, and Thomas Armstrong.

The Council was organized by electing Rev. T. H. Porter, Moderator; and Rev. W. B. Boggs, Clerk.

Several members of the Mira Church were invited to sit with the Council.

A statement having been made of the views and purposes of those seeking organization; the Articles and Covenant were read by the Moderator and heartily adopted by the brethren and sisters.

After examining the credentials of those about to be formed into a separate church, and listening to remarks by several brethren, it was unanimously resolved to recognise the new church with appropriate services.

The church then proceeded to choose its officers as follows:

Pastor—Rev. E. C. Spinney.
Deacons—John McLean, David Spencer, and Samuel Peters.

Clerk and Treasurer—A. D. Rice.
After making arrangements for the recognition services in the evening, the Coun-

cil adjourned till 7 o'clock. Prayer by Bro. Spinney.

At 7 P. M., the new meeting-house was comfortably filled, and the service was held as follows.

Sermon—by T. H. Porter—Text 1 Cor. i: 2, "The Church of God"

Reading of the covenant and prayer of recognition—W. B. Boggs.

Hand of Fellowship—J. F. Kempton.
Ordination of Deacons—Prayer—Rev. E. C. Spinney.

Charge to Deacons—T. H. Porter.
Charge to Pastor—W. B. Boggs.

Charge to Church—J. F. Kempton.
Closing Prayer—T. H. Porter.

The Cow Bay Church was organized with sixteen members, and with the prospect of several additions shortly. They occupy a handsome and commodious place of worship which is rapidly approaching completion—a fact due in great measure to the untiring energy and zeal of Bro. Spinney, whose labors at Cow Bay have been very successful.

W. B. Boggs, Clerk.

For the Christian Messenger.

ACADIA COLLEGE.—THE THEOLOGICAL FACULTY.

Mr. Editor,—

A writer in your last paper calls attention to the fact that no Theological Faculty appears in the Catalogue. If "Scholarship-Holder" is familiar with the doings of the Governors, he must know that they have appointed no Theological Faculty. Some time last year they appointed a Principal in that Department, and last December they requested the Faculty of Arts in the College, already responsible for more work according to their numbers than any other College Faculty in these lower Provinces, with one exception, to undertake gratuitously the additional service of aiding to carry on an extended course of Theological study. These gentlemen may surely be excused from acceding to such a request without time for deliberation. The subject has been before them at different times; and every one has expressed his sympathy with the wish of the Governors to provide additional facilities for Theological study, and his readiness to undertake in some way additional work for the sake of attaining this object.

But always the question rises, will the Denomination sustain the Governors in making that course more extensive and thorough. It is to be feared that when the resolution to which reference is made, is discussed and approved, many do not apprehend its full meaning. Experience has shown that it is much easier to form brilliant schemes than to fill them up. A few men here on College Hill, already carrying as much work as they ought to have, cannot of themselves make a first class Theological School. More men will be needed before many years, and large additions to the Library. There are some circumstances in our present condition that seem to favor an advance in that Department. Yet it must be apparent to any one understanding the case, that the first step must soon be followed by the second and the third, if we mean to make the plan successful. We wish to be assured that the leading men in the denomination see this, and are willing to meet the responsibility. To simply resolve on the proposed extension, and leave us here to work it out, is an almost sure way to disaster. "Scholarship-Holder" can foresee that the results must be "not at all satisfactory" to any of the parties concerned. But if the denomination are really interested in ministerial education, and taking advantage of present favorable circumstances, are willing to begin and work steadily and perseveringly on for the next five years, doing something that is worth doing this year, and more the next, and more the year following, as they will be able, I believe a foundation may be laid on which a much more complete Theological Department can be permanently maintained. And I do not see how the work can be done in any other way. A report on the subject will be presented at the meeting of the Governors in June. We hope for a full attendance, and that "Scholarship-Holder" will be present to advise with us. We promise according to our ability, not to be behind him in efforts to promote these objects of general interest.

Something should be added with reference to students with us now. Our Senior Class is small and no member of it is at present thinking of entering the Ministry. Consequently there will probably be no call for an advanced Theological class next year. This allows us more time for deliberation. The Junior Class is larger and there are in it several young men of

good spirit, and excellent promise who intend to become preachers. They will have one year after this in their College course. There will be ample time to arrange work for them before they will be ready to undertake it. But besides this, Dr. Crawley's customary Hebrew class is going on and Dr. Cramp has been gratuitously, giving Lectures in Ecclesiastical History, regularly since the College year opened. We have all felt that this was as much as the students concerned ought to do. So that in view of the whole case it may appear after all that as much work has been done in the Department as if we had matured, and published all our plans for the future. It is fortunate that want of time does not press us to some conclusion before we are prepared for it; and it is very important that whatever plans are to be adopted, should be patiently and thoroughly considered. We shall in this way be much more likely to succeed.

A. W. SAWYER.

March 31.

Christian Messenger.

HALIFAX, APRIL 6, 1870.

ANOTHER LABOURER GONE TO HIS REST.

A note from the Rev Wm. E. Hall of New Germany, received on Wednesday last, informed us that the Rev. BENNETT TAYLOR departed this life on Monday the 28th. When at New Germany last summer we called upon our brother, and found him greatly afflicted with rheumatism, probably the result of frequent colds taken during his journeyings in his ministerial labours, when the country was comparatively unbroken. He was then not expecting to recover, but ready to depart whenever the Master should call him home.

ELDER KNAPP

has been engaged with the Baptist Churches of St. John and Fredericton, N. B., for several weeks past, and has of course been a subject of interest to many persons in other places. A joint invitation was sent from the Halifax Churches, asking an early visit to this city. The following letter in reply was received on Tuesday last:

FREDERICTON, March 26th, 1870.

My Dear Brother,—

Yours of the 22nd, has just reached me. It will be impossible for me to comply with the request which it contains this spring. I was pledged to Yarmouth, and was expected to be there by the 1st of April, but I have been preaching day and night, ever since last Nov., I am too much worn down to go into another battle. Should you all desire it, and providence permit, I might come to your aid another winter. We are having a good time here, 10 baptized the 1st sabbath, and probably 15 more will be next. I expect to start for home next week, unless my throat improves so that I can go to Yarmouth.

Yours with much affection,

JACOB KNAPP.

We have received from a friend a copy of the *St. John Daily Telegraph*, with a notice of Farewell Services in Portland, the Germain Street, and the Leinster St. Churches, St. John, for the purpose of talking leave of him who had been the means of awakening so much of religious interest and fervor in that city, and who had received such remarkable success in his ministrations. We doubt not our readers will be pleased to see it, and we therefore copy the article.

Although there are some things in it more strongly expressed than we are generally accustomed to hear in the pulpit, yet we presume the report is intended to be truthful, or our friend would have sent a word of caution with the paper.

ELDER KNAPP'S FAREWELL SERVICES.

Elder Knapp held three services yesterday, two in the city, and one in Portland. The forenoon service was held in the Portland Baptist Church and was well attended. The Elder spoke of the work that had been accomplished under his ministrations, and expressed his gratitude that his labors had been crowned with a large measure of success, which though not so great as it might have been, was sufficient to produce great results if continued by the exertions and prayers of the churches.

GERMAIN ST. BAPTIST CHURCH.

In the Germain St. Church the meeting was held in the vestry room, which was filled with an audience that seemed deeply moved at the Elder's departure. Many spoke thanking God and Elder Knapp for what they had experienced. Rev. Messrs. Cady and McKenzie spoke of the good that had been done in their churches. Rev. Mr. McKenzie said the press had stooped low and had come from its high place as the educator of the people to deal in slander and false-

hood against the servant of God. The devil had been restrained by the power of God, and would have gone further had not his chain been let out link by link. Other persons spoke with much feeling and gratitude of what God had done for them, and the meeting closed after two hours' session. Rev. Mr. Carey was present, and gave out the hymns, but did not offer any remarks.

THE LEINSTER STREET SERVICE.

The service in the evening, at half-past seven, in the Leinster Street Church was the most important and largest. Rev. Mr. McKenzie's Church was filled to overflowing, and many had to go away on account of not being able to secure seats.

The Hymn,

"All Hail the Power of Jesus' name,"

Was sung, and Rev. Mr. Cady, of Portland Baptist Church, offered prayer. He earnestly entreated for the conversion of Business Men, Editors, Lawyers and Reporters, and the hymn,

"Before Jehovah's awful Throne,"

was sung.

Elder Knapp said he wanted to talk a little and give such advice as would be serviceable hereafter to those whom he had to leave behind. In Fredericton the landlady of Queen's Hotel was converted on the first night of his preaching there. Twenty-seven persons had been baptized, and it was generally regretted there, that he had to leave so soon. They had had crowded houses every night excepting two, and then it rained. One Reporter of a city paper had given an account of a Mr. Knapp, of Nova Scotia, who had gone up there and "preached to empty seats." He was no relation of that man, and was not in the habit of preaching to empty benches. If the boat left in the morning he intended to go to Yarmouth and hold another campaign. He then read his text—2 Cor. xiii chap. 11 ver. "Finally brethren farewell, etc."

He spoke to his text and reviewed his course during the past three months. About five hundred persons had been converted and he trusted the work would never cease. He came to New Brunswick under peculiar circumstances. He had some forty or fifty calls from different churches to aid in revivals, but he chose to come to New Brunswick. Some places, like England, did not possess much sympathy and did not like to understand anything beyond the smoke of their own chimneys.

A good many people had objected to his style of preaching, where he threw in something to make people laugh, now and then. These were his advertisements, and he did his advertising himself. There was only one Jacob Knapp, though there might be smarter men, but there was only one Knapp and that was himself. He never would ask the devil to do his advertising for him.

The "anxious" seat had proved a success, though objected to by some. It was the only means by which some people could be reached; he would advise them to work on what had been begun. He trusted all would do well that they might fare well. The world was made up of meetings and partings, therefore it was necessary that people should love one another. We should never put anything in the way of one who was trying to do good, we should strive to promote peace and good-will. The adversary was always busy, therefore we should always watch our conversation and look upon the character of our brethren as sacred. He would advise the Church to look after the converts that had been added to each church in Germain St., Leinster St., and Portland. The older members were always looked to as examples, therefore it was to be hoped that they would set a good example and not, when anything was wrong "go whispering it around, telling everybody not to tell it that they might tell it themselves, and thus become the "devils pedlars." Converts were to be helped along and led on the way in the path to heaven. If the church did not look out, the new converts would slide away and die off like rotten sheep and stray from the fold.

The sun never shone for itself, but for others: the moon never cast its borrowed rays across the traveller's path for itself but for others; the rain never descended, to the earth for itself, but for others; and the Saviour died, not for himself, but to redeem the world; so converts should work for others and do good for them. The establishment of city missions was a great work, in which many could profitably engage. Illinois built 50 Baptist meeting houses in one year, and so would Missouri soon, and if churches would patronize evangelists more, there would be more life. The Methodists don't begin to have as much power as they used to though they receive benefit, generally, from Baptist revivals."

He should have gone on home and not to Yarmouth, but they kept writing and telegraphing, and telegraphing and writing so that he felt he must go; so, if they wanted Jesus Christ to stay with them, they must feel that they could not do without him.

If Christians would fare well they must take a stand against everything that is wrong and in favor of everything that is right. The Kingdom of Christ went forth to overthrow every wrong. He was surprised that the Press had treated him so well since he came to St. John. The Correspondents, if not the Editors, were a wicked set, and always had some wicked scheme to forward and serve. Novels were pernicious, and it was bad enough to tell lies without buying them. Tobacco was bad, and so was drinking. He had preached till the sweat had run down his back and into his boots, and had done so for fifty years. He did not need drugs, and no other man should. Doctors and drugs are known to kill more than they cure. Avoid eating too much; it is no wonder that some have overloaded stomachs when they eat so much.

To the unconverted he would say farewell, also. He had no unkind feeling toward any one.